hastily imagine, be a denial or a disproof of the
divine being, consciousness, power, knowledge, will,
•delight in the universe. They can be that if we
have to take them by themselves separately, but
need not be so taken if we get a clear vision of their
place and significance in a complete view of the
universal workings. A part broken off from the
whole may be imperfect, ugly, incomprehensible;
hut when we see it in the whole, it recovers its
place in the harmony, it has a meaning and a use.
'The Divine Reality is infinite in its being; in this
infinite being, we find limited being everywhere,—
that is the apparent fact from which our existence
here seems to start and to which our own narrow
•ego and its ego-centric activities bear constant
witness. But, in reality, when we come to an
integral self-knowledge, we find that we are not
limited, for we also are infinite. Our ego is only
a face of the universal being and has no separate
'existence; our apparent separative individuality is
•only a surface movement and behind it our real
individuality stretches out to unity with all things
and upward to oneness with the transcendent Divir^
Infinity. Thus our ego, which seems to be

a
limitation of existence, is really a power
of infinity;
the boundless multiplicity of beings in the
world
is a result and signal evidence, not of
limitation
or finiteness, but of that illimitable
Infinity.
Apparent division can -never erect itself
into a real
'separateness; there is supporting and
overriding it
:an indivisible unity which division itself
cannot